ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

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SIXTY-FIFTH ANNIVERSARY

OF THE

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MOUNT ZION

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ASSOCIATION OF PRIMITIVE BAPTISTS,

HELD WITH

New Hope Church, Cullman Co., Alabama,

SEPTEMBER 7th, 8th and 9th, 1888.

Elder R. T. PRESLEY ..... Moderator.

W. J. THOMPSON ..... Clerk.

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The MOUNT ZION ASSOCIATION of the Primitive Faith and Order commenced her Sixty-fifth Annual Session with New Hope Church, Cullman County, Ala., on Friday before the second Sabbath in September, 1888.

1st. The Introductory Sermon was delivered by Elder R. T. Presley from second chapter of the Ephesians, twentieth verse. "And are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone.

2d. After a short intermission the Messengers assembled at the house in order to attend to the business of the Association. Prayer by Elder J. M. Cooper.

3d. The Moderator then announced the body in order for business. Letters from the different churches were read, and the names of the messengers enrolled.

4th. Elder R. T. PRESLEY was elected Moderator, and W. J. THOMPSON, Clerk.

5th. Invited visiting brethren of our Faith and Order to seats with us.

6th. Called for petitionary letters.—None received.

7th. Appointed James Allred, B. Miller, and W. J. Thompson, a Committee on Preaching.

8th. Adopted order of business by last year's minutes.

6th. Called for corresponding letters from sister Associations.

From Five Mile—No correspondence.

From Lost Creek—Received a package of Minutes by the hand of B. E. Swindle.

10th. Appointed Elder J. T. Pace to write to Five Mile, and W. J. Dailey to Lost Creek.

Adjourned till Saturday morning at 8 o'clock.

11th. Met Saturday morning pursuant to adjournment. Prayer by Bro. John Maize. Preaching at the stand by Thomas Lynn and Elder Pearson. Afternoon by Elders M. Sparks and J. T. Pace.

12th. Appointed brethren James Allred and B. Miller a committee on finance. Reported $12.00.

13th. Called for the reading of the Constitution and Rules of Decorum.

14th. Our next association will be held with our sister, Clear Creek Church, Marshall County, Alabama, commencing Friday before the second Sabbath in September, 1889. (Ten miles North-east of Brooksville. Eight miles East of Big Spring.)

15th. Appointed Union Meetings as follows:

First District—Harmony, Blount County, Ala., commencing Friday before the first Sabbath in August, 1889.

Second District—Mt. Joy, Blount County, Ala., commencing Friday before the second Sabbath in August, 1889.

16th. Appointed Elder J. C. Shelton to assist in printing the Minutes.

17th. Moved and adopted that we receive a communication written by Elder J. C. Shelton and have the same published in our Minutes.

18th. Letter to Lost Creek Association read and received and Elders R. T. Presley, J. T. Pace and brethren B. F. Miller and A. Bryant to bear the same.

Letter to Five Mile; Elders J. C. Shelton, R. T. Presley, J. T. Pace, J. M. Cooper and J. H. Fannin to bear the same.

19th. Authority is given to the present Committee on Preaching, if any of them are present at our next Association, to appoint some one to preach the Introductory. If none of them are present, the Deacons of the Church shall appoint.

20th. Preaching on Sunday by Elder J. C. Shelton, followed by Elder R. T. Presley.

21st. The heartfelt thanks and gratitude of this Association is hereby tendered to the brethren and sisters of New Hope Church for their kindness and hospitality extended to the brotherhood during the Association.

22d. Adjourned to the place and time appointed in the Minutes.

R. T. PRESLEY, Moderator.

W. J. THOMPSON, Clerk.

ORDAINED MINISTERS.	LICENTIATES.
R. T. Presley, Breeman, Ala.	D. T. Lynn, Lawrence's Cove, Ala.
J. C. Shelton, Brooksville, Ala.	A. M. B. Oden, " " "
J. M. Cooper, Hanceville, "	John Maize, May Apple, Ala.
M. Sparks, Reedbrake, "	Bazzle Brown, Anderton, Ala.
J. R. Pearson, Baileton. "	

To The Messengers of Mt. Zion Association!

Dear Brethren; I desire to offer you a few thoughts concerning those Primitive brethren that have lately come from Georgia and have gone through a form of organizing some churches in our bounds. Those brethren contend in their arguments that all those persons received and baptised by our Primitive brethren, while they held persons in their church that had Missionary Baptisms only, that this would invalidate their own baptisms during the time that those missionaries were with them.

Now brethren, to the Law and the Gospel, let us see if this is so. According to the Scripture, we know that the Primitive Baptists are represented by Abraham, Sarah and Isaac, if we have any representation at all. This Holy Family became contaminated with the Bond Woman and her offspring. But while this contamination existed in the family, Isaac the true seed was born and initiated into the family. The Bond Woman and child remained there until the weaning time for Isaac had come. When the weaning time of Isaac came, then Sarah, who is a complete figure of the Church, protested against this Bond Woman and her child; and Abraham and Sarah cast out the Bond Woman and her child, but retained Isaac; so it is with our Mt Zion Churches and Associations. Be it known to brethren everywhere that our Mt. Zion was organized some sixty-five years ago. But in the process of time some Missionaries with their Baptisms were received into some few of the Churches. But the weaning time for all the Isaacs came at last. Then the Churches, like Sarah, protested against these Missionaries and their Baptisms, and they rose up and cast out the Bond Woman and her children, but they retained Isaac. But these Georgia brethren say it is not right to retain those Isaacs that were born into the Churches and baptised during the stay of the Bond Woman. Those good brethren make a sad mistake when they say so. This would have torn up and destroyed Israel in Abraham's time. Such a construction would tear up and destroy Israel at any time.

Again we have a picture of the old Primitive Baptist Churches in the Seven Churches in Asia. All of these Churches, save one, became entangled with the Bond Woman of the institution of the false doctrines of this world. The Spirit of the Lord comes along, and tells six of these Churches to repent or he would come quickly and remove the Candlestick. The Lord did not tell this Church that was clear of those things to go and reorganize those Churches and baptize those persons they had taken in, while the wicked woman Jezebel and the Nicolaitanes were with them. No, the Lord told them to cast out those things themselves, and do the first work. Now what is the first work? It was for them to keep in tact and in view that Faith and all the Ordinances that the Lord had first delivered unto them. Are these brethren from Georgia in their Churches and Associations, better off and clearer from error than this one Church of the Seven that the Spirit had no accusations against? Until they can prove they are clearer in their conduct than this Church, and even if they were to prove that they are as clean, then according to the Spirit's Discipline of the Seven Churches, they should keep hands off of any person that has been once baptized by the Primitive into a Primative Church, and by a Primative administrator. Though the church at the same time might have some irregularities in it, this does not destroy the virtue of God's ordinances. As long as there is grace enough in a Primitive Baptist Church to cause her to repent, and cast out the Bond Woman and her children, there is just grace enough to sanctify all of God's appointed Ordinances to the good and comfort of new born souls that come into her midst. Whenever this grace is not there, God will remove the Candle stick, and not call on puny man to do it.

Now, brethren! I will close by saying that our Mt. Zion has put away every Missionary Baptism that was among us, as far as we could discover any of them, and we rescinded in the Churches every thing that was wrong both seen and unseen. Could we do any more according to the Scripture and its examples? Could the Seven Churches in Asia do any more? Does God in the Scriptures ask us to do any more? Yet, good brethren from a young Association will come here and say we must do

more. Old Kehukee who is the mother of all the Associations in Georgia and Alabama, had Missionaries among them for six years. They got so far a long that they contributed money to a Missionary board. They baptized near five hundred persons during this time. Yet the weaning time for Isaac came, they repented and cast out the Bond Woman and all her children, but retained all that had come in properly through the Lord's appointed ordinances, without rebaptism. But Mt. Zion did not go so far as to contribute funds to a Missionary Board. These good brethren had better go back and clean up old Mother Kehukee first, and then come on down to Mt. Zion. This would look like they were doing their work of rebaptizing the old Primitives more regularly.

Brethren let us be firm, and not go after the tinkerings of Manism, but go according to the Scriptural examples laid down in the Bible. Then we will have Peace and Prosperity.

J. C. Shelton.

STATISTICAL TABLE

CHURCHES.	NAMES OF MESSENGERS.	PASTORS OF CHURCHES.	Baptized.	Received by L	Dismissed.	Excluded.	Restored.	Deceased.	Total Members.	Contributions.	Days of Meeting
FIRST DISTRICT.											
Bossy Creek	Jas. Minor, J. A. Hackney, J	R. T. Presley									
Valley Grove	R. T. Presley, M. A. Williams, J. Knight	R. T. Presley					1				
Harmony, Blount C	J. B. Fannin, G. H. Cannon, T. C. Williams	J. M. Cooper									
Shady Grove	Jas. Myers, Thos. Parker	R. T. Presley, H. Barton									
New Hope	W. Anderson	Wm. Sparks, J. H. Pearson	1								
SECOND DISTRICT.											
Clear Creek	M. Sparks, J. T. Pate, B. F. Miller	J. C. Shelton, M. Sparks, J. T. Pate					1	1			
Harmony, Morgan Co	S. Smith, L. Hamilton, T. Ryan	J. R. Pearson									
Little Vine	John Mauze, A. Bryant	J. T. Pate, John Mize									
Rocky Mount	W. J. Thompson, J. M. Solley, T. Walbrip	M. Sparks									
Salem	J. C.										
Mount Joy	J. B. [illegible] Daley, J. J. Brown	M. Sparks, J. C. Shelton									